/11 cont./

103 of it in Brazilian territory. It would be about half a kilometer
133 in width at the mouth, but it narrows sensibly to a few hundred meters in a great part of its course. At Tucano-cachoeira its width is about 50 meters, and this is maintained up to Parí-cachoeira (up to where the launches of small draft reach) and, narrowing even more, presents an average width of 15 to 20 meters up to the border.

It runs almost parallel to the Papurí, but its appearance is very different. The sandy and deep bed allows it a calm course, the waters therefore seeming darker than they are in reality (6),

6. Its major tributary, the river Castanho, of milky color, sensibly lightens the waters of the Tiquié.

shadowed besides by the dense forest bordering them. It has /12/ few cachoeiras, among them the one called "Carurú," above Parí-cachoeira, certainly one of the most beautiful cataracts of the State of Amazonas.

The Uaupés and its two tributaries receive the contribution of innumerable, though small, watercourses, which in the regional terminology are called igarapés.

The basin that we studied covers the lands watered by the rivers Uaupés and its two tributaries, the Papurí and the Tiquié. It is thus located in the equatorial zone (7).

7. In the 486 windings or sinuosities that the Tiquié presents in its course from the mouth up to Parí-cachoeira, it crosses the equatorial line 18 times.

● 132 Nevertheless the minimum daily temperature fluctuates between 19° and 22°, and the maximum 24° and 32°, rarely up to 36°,
133 thanks to frequent precipitation. It presents lands not subject to floods, or "terra-firme," according to the regional nomenclature, and large areas inundated, at least during some months
000 of the year. The vegetation, therefore, is the high and dense

/481 cont./

2) Annual cycle.

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The climate of those regions does not seem to offer marked changes in order for the rhythm of the daily life of the Indian to be altered. As /482/ a matter of fact, the thermometer, the barometer, and the hygrometer will show the same average throughout the year. Owing to the rains of the headwaters of the rivers, however, a season of high waters and another of low ones are distinguished. And the annual cycle is perhaps more varied for the Indian than it customarily is among the civilized.

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Besides the labor that is incumbent upon every individual for his home life, there are others that concern the entire community and that for this reason are performed collectively under the direction of the tuxaua. They might perhaps be the repairs of the maloca or the building of a new one, in the same place or perhaps quite far away from the old one. Or again it might be the cleaning of the areas adjacent to the maloca, of the common paths or of the landing place. It might be a matter of some clearing for some Indian, who will obtain the help of his tribal brothers, although for his private use. The individuals are advised in advance, in order to make their arrangements. If it is a matter of work for the collectivity, everyone is obliged to participate in it. If, instead, it is help for some brother, one can reasonably excuse oneself; one would not do it, however. And in either case there is only one conventional, sufficient, and agreeable payment: a caxiri, which has also been prepared beforehand. The collective work is done without even any need for a technical director, because it is always done according to the traditions, under the simple directions of the tuxaua or of the individual concerned. It is noisy and cheerful work, true competitions of strength and activity, as well as of good humor and cheerfulness. It is what is called Dará-serẽsé, in Nheengatú ajurí or mutirão (2).

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2. Ajurí would properly be the invitation, and putirum (from which the term made into Portuguese, mutirão), the collective work. Stradelli, in his

5: Goldman E-5 (1939-1940) 1963
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CUBEO

The opposite shore is close at hand and the entire river can be traversed downstream in two days and upstream in four.

The Vaupés, the main stream, is a mighty river, also swift, rocky, and guarded by cataracts than can be perilously "shot" in high water and portaged at other times. It is a deep river with distant banks, in places resembling a sea.

During the two "dry" seasons, *ihíbo* (October–December, February and March), the Indian communities are perched on high banks, in many places clayey and sources of ceramic clay. Access is difficult; the steep, often slippery slopes are hard to manage unless the people have troubled to provide wooden steps or a handrail. At the height of the June, or great, rains, the flood reaches to the clearing, and the river is brought close. A community with its plantations is then an island, the low-lying country a vast lake.

The Cubeo are more pleased with low water than with high. High water, to be sure, does not threaten cultivations, which are always on high ground, and flooding facilitates river travel, yielding shorter routes over ordinarily sinuous turnings of the river. But the seasons of high water (*ildkoro*) (May–August and January) bring relative scarcity even though bitter manioc is an unfailing crop. Fish and game are then most difficult to catch. At the bottom of low water, fish are scarce but game, drawn to the dwindling streams, is now abundant. The peak seasons, when game and fish are both abundant, are after the beginning of the rains, when the rivers are filling in November, and at the conclusion of the rains in July, when the rivers have begun to fall off. The Cubeo render *ihíbo* as summer and *ildkoro* as winter. They also refer to seasons as *kwaíno* (falling river) and as *eddwaiya* (growing river).

Thus, while the Cubeo normally do not experience famine or, for that matter, serious deprivation at any season, the periods of glut are short, one falling roughly between October and December, and the other a minor dry season between February and April. During these seasons fish need only be scooped out of the drying streams, game – tapir, peccary, deer, capybara, and paca – crowds the river banks, and the manioc yield is at its peak. These are favorable seasons for ceremony – initiation into the ancestral cult, fish dances, deer dances, mourning rites, and the most frequent round of drinking parties.[1] The seasons, however, lack abruptness. The rains increase and then decrease. Neither economic nor ceremonial life need be precisely geared to a season.

While the Cubeo are a true riverine people, knowledgeable about

[1] The year is reckoned from the dry season, since this is the time when manioc gardens are extended or new clearings started.

6: Moser and Tayler E,N-5 (1960-1961) 1967 SQ19 Tucano SQ19

115 Hitherto José had remained silent and appeared to know nothing of these engravings nor had he given us any indication of their whereabouts. This was surprising, for, being himself a Barasana, of a Tukano clan, he was presumably aware of their existence. Then one evening, perhaps encouraged by our curiosity, he told us the following anecdote:

101 773 796 'The Barasana have always lived here, they were born here. They and the Taiwano have always been friends and had common enemies in the Tatuya, Karapana and Ureti whom they used to fight with bow and arrows. They both have the same god who has power over all things. It is he who made Ni, in his own likeness, the drawings have been here for ever, and this is the only place where they occur. The other Indians do not have them.' He pointed to a great natural pillar of granite called the Bee, which stood in the river upstream of Ni: 'That rock was once a pile of manioc, which the people had placed there. Ni turned it into stone. Below the rapids is the underwater cave, his palace, where the god sings to the drawings and the spirits.'

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